

THE  
FOXONIAN  
Quakers,

DUNCES LYARS  
and SLANDERERS,

Proved out of

# GEORGE FOX'S JOURNAL,

And other Scriblers ;

Particularly *B. C.* his *Quakers no Apostates, or the Hammer Defeated: A*manu-  
entis, as is said, to *G. C.* (as he sometime  
wrote himself) *Gulielmus Calanus,*  
alias, *William Penn.*

Also a Reply to W. C. ( a Church-man, the Quakers Advocate ) his *Trepidantium Malleus Inrepidanter Malleatus, &c.*

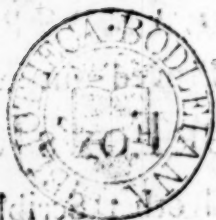
TITUS I. XII.

Κρ ἦτες αἰὲ ἔσοις, κακὰ βροία, κατ' ἄρ' ἔργα

By *Trepidantium* *Mallus*.

LONDON: Printed for W. Marshall at the Bible in Newgate-street, and J. Marshall at the Bible in Grace-church-street, near Cornhill, 1695

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TO HIS

**Unholiness**

WILLIAM PENN,

THE

ENGLISH POPE.

**I**T is notoriously known, when the Old Papists, the Fathers of the Quakers, could neither by Scripture or Reason, confute the Doctrine of Luther and Calvin, they invented and publisht Libels, instead of answers against the Men and their Morals: Luther was a Drunkard and had his Familiar: Calvin was an Intemperate Man, and would often call for Wine, and they had found the mystery in his name; he was also a second Lucian, and by an Anagram, they had found this in his name also.

A 2

That

That their Children, the Quakers, have taken the like method with the best Ministers and People in the World, is so notorious, that it needs no proof; that they have done the like also with some, that, for their Blasphemies and other wicked procedures, have deserted them, is too well known; Mr. Bugg, Mr. Pennyman, Mr. Keith, Mr. Crisp, are Madmen, &c. I therefore can expect no better Treatment.

I am charged, by B. C. the Quaker, and by W. C. the Churchman, their Advocate.

1. With Love-Melancholly, and what Confessions I made on that Subject.

2. With being clapt up in a Mad-house (BOX)

3. With high demands for Preaching, and what befell me for it nigh Bristol.

To all which, I Answer.

1. That they are stories all False; and I declare, I never heard any such things charged on me by my greatest Enemies, till I read them in their Libels.

2. That I will give to any man Five Pound, that shall prove, that ever I was



in Box, or any such place, One Hour.

3. That I never got much by Preaching, but at Brislington, named, I offer'd to give all their dues to a Minister, 10 year Fellow of Lincoln-Colledge, but then Poor, if they would employ him, and I freely gave him his Table also.

Who shall regard a Quaker, who tells a story, That I or my Brother (for he cannot tell which) were found in bed with I know who, by an Officer. Not I, for I never heard the story till now; and to be plain, I believe he neither: That also affirms, That Bristol Friends, Steel, &c. never left the Place of their Publick Worship, unless when sick, &c. When I appeal to the whole City (particularly the disappointed Informers) whether, for several years before King James's Indulgence came out, they could find Men or Women there. That also denies, That the Quakers Bow to any Man, except a few, Corrupted by us, and Reproved by them: When it is so notorious to all the World. You (their Infallible head) are a great Bower, and so a common Idolater; that B.C. imitates you his Master, and continueth the Custome, since his denial of this,

to his and the Quakers perpetual shame,  
as some of them confess.

Who shall regard what this Church  
man says after him, that talks of the Fable  
of the Mad-house, &c. and in such a stile,  
as if he were hasting thither, or lately  
came from thence; Cur, Yelping Cur,  
Mr. Woodcock; Goodman Goose, &c.  
this is no banter but amongst Children  
Young and Old: Whether, You Sir, were  
the Author of the Quakers no Apostates, or  
helper to the materials (or rather immateri-  
als) of that Boo; or only the Licenser, or  
Approver, men think as they see cause; no  
Book must now go without consent; thus the  
Lords Message is stopt, curtail'd or chang-  
ed, since is pleased you to set up Ecclesi-  
astical Courts, and make Canons to try  
the Light by.

What if I should have affirmed stories,  
perhaps too true, of friend Green of  
Colchester, that Cleveland speaks of,  
that bugger'd a Mare; I had been guilty  
of too great rashness.

Help, Woodcock, Fox and Naylor,

For our Friend Green's a Stallion;  
Alas what hope of converting the Pope,  
When the Quaker turns Italian.

And



not but you thought it unanswerable from the time you saw it ; and I thank your scribe ( as is said ) for contributing his best help to prove it to be so, though you were pleased ( unaskt ) lately to send me word, You had no hand in the Book ; yet your sophistry is so great and abominable, I cannot understand you. Such a man was Drunk, said a friend, when found to be false, yea with passion, hath been the answer, &c. such Tricks are often among the Perfect ones.

You have lately, to serve a turn, declared, That you believed Imputed Righteousness in the sense we plead for ; the Body of Christ that was crucifi'd, Rose again, and is circumscrib'd in Heaven ; That there shall be a Resurrection of the same Body laid in the Grave ; that you believe 1 Cor. 15. &c, 21. in a literal sense, without an Allegory, when it was proved upon you, you had Printed the contrary, You made answer That was against Mens Relying on this, &c. as I had it from that good Minister to whom, with others, you said all this.

Oh ! How deceitful are Sinless Men ?  
Goldney ( that Creature in the shape of a  
man )

man ) lately deny'd he said this and that of such a place ; when proved on him at my Lodgings, said, I did not name the place, though I pointed to it and spoke of it ; like him that said, George Fox never said, He was the Son of God ; which when proved, said, No, his words were, I am the Son of God. But there is no end of this Villany.

No Papist shall Lye or Equivocate more for the Church, than the greatest Quakers for the Light ; You having refused the proposals for a meeting, to consider my Questions, and not owning the late Reply, I purpose to trouble you no more.

Pardon me that I begin with George Fox's Journal, a new Folio, Printed lately, since his death, and your large Preface ; if I prove him a Lyar, &c. your Cause falls to the ground, for he was your first Apostle, or rather Deceiver : I doubt as you do not, so you cannot believe the Fables you relate of him.

Some think, You Sir, in another disguise, to be the Author of the book W. C. William Calamus ; I fear it is so, I hope it is not ; if not, I question not but you know him ; I appeal also to you, whether the da-

sign of my Reprimand were to answer both Papers, as he said, when I never saw the first, till I finisht my Reprimand, and then put in a few lines about Cato, &c. or not.

1. To prove G. Keith no Apostate, tho' very Erroneous, and proved the contrary from his charge of Election, &c. Then,

1. The Arminians in their Church are Apostates too, which must not be granted.

2. Then the New Church of England is an Apostate Church from her Doctrine, Discipline and Manners ; which I have done at large, The Union with Rome, &c.

Is this an answer to say I am no Arminian? What then? Are such as he, Apostates? You are an Ungrateful Wretch thus to reflect on the Church of England; What if I were? my Argument leads me to it; I am provok'd to it; yet the New Church I reflected on; my work lay not so much with them that own her Doctrine or Old Discipline, that keep from the Lords Table, Men Ignorant, Scandalous, Conventitious, that use not the new uninjoynd Ceremonies, bowing to the High Altar, &c. What is he, that writing of Reprobation, could not distinguish between a Non possibile,

possibile, and a Non futurum? Who says, God makes any mans Salvation impossible? others, besides G. Keith, have denied it: God hath made my being unable to flee, a non possibile (naturally) but ne'er ordain'd my being born in Constantinople so; he made it a non futurum: so of Christs Legs not broken, he made it not an impossible thing, but a thing not future.

2. My design was to reprove him, for favouring the Foxonian Quakers, whom I proved to be Blasphemers, Imposters, &c. by proofs not commonly known, therefore I intituled my Book a Reprimand, not a Vindication; I dare appeal to you whether things are not so, and therefore such is he; as if unparaled Lying, Rudeness and Impertinencies had contended, which should make his Reply most Infamous.

To all this account of the Foxonian Quakers, he replies, without attempting to vindicate them, We are Fools. — and he hath found me, I thank him; very good Company; worthy good men of his own communion, and zealous for it too, as Mr. Bugg and Mr. Snake, for so I us'd to call him, seeing he puts not his name to

his book as I do not to mine, yet all know the Authors. Mr. Keith's being my Tutor, I laugh at it; I speak it without vanity, and I suppose he knows it, he need be no more my Tutor, than I his; nothing is more evident to me, that W. C. wants not only a Tutor but Schoolmaster, to teach him to make True Latin and Verse, as the after account will prove; I take him to be a man of no True Learning, though a man of some wit, only childish terms and nauseous phrases sometimes spoils that too; the broken Latin Sir, looks like yours, who have little knowledge of that Tongue, less of the Greek, though you once would venture upon a criticism, forsooth, with Mr. Faldo, *επις*, which occasions a little merriment, there are that know your Excellency lies not that way, but in some other parts of Learning, Politicks, History and Theology.

Thine in the Light,  
without the Outward Name.



THE  
FOXONIAN  
**Quakers,**  
DUNCES, LYARS  
and SLANDERERS;

Proved out of

*George Fox's Journal, &c.*

**P**REPARE thy Ears, *Reader,*  
to hear Legions instead of Hi-  
story, and Fables, as prodigi-  
ous as those in *Father Cressy's Church-*  
*History*, both fit to be lookt into these  
Winter Evenings, when Stories are  
most acceptable for Merriments sake :  
*Mahomet* was but little skill'd in this  
trick

trick when on the back of his *Elborac* he rode up to Heaven, receiv'd the Law, and came back again: By the way, I have it from good hands, that Dr. Pocock averr'd, *That the story of the Dove in his Ear, was a Fable; that he found the Turks knew nothing of it; and that Grotius confest to him, he took up the story only on common fame.*

Cressley makes no bones of Miracles by a Parenthesis (*Who was raised from the Dead*) Jacob Beoman and Muggleton, had their Lying Wonders, and all to prove their contrary Messages from God, foretold 2 *Thess.* 2. 9. But the greatest wonder was, That these Impostors were regarded; a Distempered Body and Mind, may make Men imagine strange things. A late Author of more wit than Honesty, in his *Interest of Reason in matters of Religion*; seems much to doubt, *Whether Mahomet knew himself to be an Impostor, but having the Falling-Sickness, did think the Angel Gabriel did appear to him, &c.* What shall we then think of the story of *Sergius the Monk*, and his Indoctrinating his Young Pupil, who never  
knew

knew Letters? For Popish Miracles, I believe the *Rosary*, scattered up and down at *Hounslow-Heath* ( where only King *James* appear'd as a Man of Valour ) did more good against Popery, than all the Learned Tracts of Bishop *Tillotson*, and Bishop *Stillingfleet*, tho' all were as gravely told as *Fox's Journal*, full of *Heresies*, *Lying Wonders done in a Corner*, *Revilings*; what passages were for *Oliver* and against the *Stuarts*, are left out; so those words, *G. F. the Son of God*: Did not the Prophets words continue the same in all Changes? yet this was the man who was call'd, as *Simon Magus*, *The Mighty Power of God*; but his Wickedness was so great in pretending to bring contrary Messages from the Lord, that Thousands of Quakers abhor'd and disown'd him as a Deceiver, &c.

Mr. Penn, in his large Preface, says, *The Quakers declar'd, a Perfection from Sin, but held not a Perfection in Wisdom and Glory in this Life*: Well, Friends had once no Sin, whatever they have of late; the Ranters, from whom they came and derived some pure Principles, thought

thought Drunkenness no sin, nor Uncleaness, for there could be no *Adultery* among those old Friends, for *Adulterium quasi ad alterum*; and that was impracticable among them, for they were *Corpus Unum*.

But Oh! the Wonderful Humility and Modesty of Mr. Penn, that Confesseth, *They be not so Wise and Glorious as they in Heaven*: No truly, not many of them so wise as those accounted here on Earth; not Wise, but Other-wise.

Mr. Penn tells us, G. Fox on a high Mountain in York-shire, had a Vision, He saw People as thick as motes in the Sun, that should in time be brought home to the Lord: Many, saith he, had Convincements, who are now at Rest, Thomas Salthouse, James Naylor, &c. Well, whoever had Convincements, it is doubted, by Thousands of Quakers and others, whether William Penn had ever any Convincements, except of the Folly of this People, and how soon he might take the Chair, when George was gone, and play King or Pope with this Ignorant Tribe: What is

is *James Naylor* honoured by him ; that unheard of piece of Blasphemy, whom many Quakers cannot endure to hear of? I knew a Man born in the same Town with him, who told me, *How all began with Spiritual Pride ; after he was a great Repeater of Sermons, he would hear no more, he knew enough, &c.* What if Friends should come to Mr. *Penn*, or *Benjamin Coole*, or others, in the name of the Lord, to lay aside their Perriwigs ; would they obey? No, no, but laugh at it : How can they then expect that others should on these pretences, throw away the Ordinances of Christ? *Richard Richardson*, a great Quaker, hath written a Book against Perriwigs, how Condemned they are by *Sober Heathens, Antient Christians, &c.* at last he tells us, *How John Mulliner, ( a Friend ) about Northampton, was made to leave that Trade, and to burn one of his Perriwigs before his Servants ; that John Hall, a great Man sitting in a Meeting, was shaken by the Lords Power, and so pull'd off his Perriwig, and threw it away : Now were not these Inspired? What means the New Colledge to teach In-*  
*spired*

*spired Persons to Preach, &c. Did not our Preface-Maker threaten Friends, If such orders of his were not observed, to break their Meetings, though he seems to write so zealously for the sufficiency of the Light in Man, &c.*

*A Collection out of G. Fox's Journal.*

**W**E have here the account that *Margaret Fell*, the wife of *G. Fox* (once of *Judge Fell*) gives of her Husband, it is laden with Impertinencies, and little circumstances of his Life.--- At last she tells us, How when he came into the Steeple-House, she hearing him, cryed out, *We are all Theeves, we are all Theeves, we have taken the Scriptures in words, and have known nothing of them in our selves: That Thomas Salthouse followed him: I knew him, he was an Idle Vagrant; never did work, that they were at last weary of him, and would have him work; once I met him, and he urged that of Paul against us, these hands have ministred to my Necessities: so would Fox say, yet neither of them would work: Who would regard such shameless Beasts?*

*G. Fox's*

## G. Fox's Journal.

*I had a Gravity and Studiousness of mind, when young, above others. — I took care not to eat or drink much. — I kept to Tea and Noy; my Relations were about to make a Priest of me, but they made a Shoemaker of me; when I was with my Master, he was Blessed, when I left him he broke. — People generally loved me for my Innocency and Honesty. — I saw many possessed not what they professed. — I was a long time almost in despair; and I walked many Nights by my self: Priest Stephen wondered at my Answer, why Christ said, My God, My God, why hast thou Forsaken me: I said, He dyed for the Sins of Men, and dyed not as God: The Priest said, it was a good full answer, such as he had not heard; afterwards he would highly applaud me, and what I said to him on the week days, he would Preach in First Days, for which I did not like him. — I was so dried with Sorrow, that they could not get one drop of Blood from my Arm or Head. — I would not go to Marriages, but Visit after, and if they were poor, I would give them some Money, &c.*

They

They that set up for Great Persons, often tell us of the Convictions of their Childhood, though nothing to what others have known that keep silence: I suppose his Dulness made his Parents make a Shoemaker of him, when they saw he was not fit to be a Priest; like him that said to the maker of an Image of Christ, of a knotty piece of Wood that would not do, *If you cannot make a God of him, make a Devil of him.* Well, But why followed he not his Trade? I believe, if the Truth were known, he was such a Blockhead he could never make one pair of Shoos well, and if his Shoos were no better than his Teachments, he could not live by that Trade, and so tryed another; I believe not a word of the story of Mr. Stephens, a Child of 10 year old might answer as well.

Well, George was a Mad-man too, was in Despair; he was then tempted to commit sin; he tells not what; was here not Love Melancholy? No doubt this poor Shoemaker was Ambitious of the honour and wealth he got by Marryage and Speaking. I doubt, Reader, whether



whether thou art able to believe, a Minister should Preach on the Lords Day, what he got from a Quaker week days, especially such a Notorious Dunc as this, who was not able to express himself, but others must word his thoughts for him, and so is this Book no doubt changed to purpose.

Now for his Revelations.

*Nigh a Gate, a Consideration arose in me, all Christians are Believers, both Protestants and Papists; and the Lord opened to me, that if all were Believers, then all were born of God. Make Sense of this, or Truth, Reader, if thou canst.*

*At another time in the field, the Lord opened to me, That being bred at Oxford and Cambridge, was not enough to fit a Man to be a Minister of Christ; and I stranged at it: I would take my Bible and go into the Fields and Woods, and told my Friends, It is said you need not that any Man teach you, but as the Anointing teacheth them, and the Lord would teach them himself.*

*Then I met with a sort of People that said, Women had no Souls; but I told them, Mary said, My Soul doth magnify  
the*

*the Lord. Choice Observations, Reader,*  
and no doubt we have here the choicest  
flowers of what he laid up, gathered  
by Friends.

*When I had these openings, many troubles and temptations came upon me ; in the Morning I wished for Evening, and in the Evening for Morning ; the Openings answered one another ; many Openings I had of Scripture and the Revelations : Wonderful Ones no doubt : I sat in hollow Trees by day, and walked mournfully by night ; Yet none of us reported, he was in a Mad-house at Box, &c. Then, even then, I heard a voice, saying, There is one Jesus Christ, who can answer to thy condition. If this were examin'd, perhaps we should be told, this was not vocally but mentally, an inward voice ( that is motion ) might serve the turn. One Brown had Prophecies and Sights of me on his death bed ; and he spoke openly of me, and what the Lord would bring forth by me : I prayed, when the house seemed to shake, and they said, It is now as was in the Apostles days. Perhaps two or three giddy Women might*

thus

thus prate ; and that is enough for a Quakers Miracle.

I was come up in Spirit through the Flaming Sword, into the Paradise of God. I knew nothing but Purenese, Innocency and Righteousness ; so that I was come up to the State of Adam before he fell ; the Creation was opened to me ; I was at a stand, whether I should practice Physick for the good of Mankind, seeing the natures and vertues of the Creatures were so opened to me. Wonderful Depths were opened to me, beyond what words can declare, p. 20. 11 All I meet with cannot bear mans coming to Adam's state before he fell : Reader, Tremble at the next Blasphemy. How then can they bear to bear of man's coming to the measure of the fulness of Christ ? which he before said he did.

Observe, Reader, what Nonsense and Impertinencies are in these Openings ; I doubt not, Drunkenness and Swearing are no sins, in comparison of such belying of God. Whoever said, It was enough to go Oxford to be made a Minister. No, many there, and that come from thence, are too Ignorant to be such ; I knew one there, a good Schollar,

Schollar that Preacht, that could not tell me *whose Wife Sarah was, how many Tribes there were.*— I knew another, who when he preacht on 1 *Eccles.* 2 began thus, *Vanity at the first was but a little imp, but now it is grown to such an exuberant Whale, that it can swallow three Jonas's at a morsal, &c.* I have heard of one in *Exon Colledge*, coming down late to dine in the Hall, was asked the reason, *Oh, said he, I was reading the pleasantest story that ever I read in my Life, if it be true; What story, said they, then he began to tell the story of Joseph and his Brethren.*

Now Friend George, it is opened to me, that it is not enough for a man to be brought up in a Shoemakers-shop to be made a Minister. *The Lord would teach them, &c.* Some kept to this, and cared not for any mans teaching; but after all, George sets up for a Teacher himself, contrary to his first sayings, when *You need not that any man teach you.*— Is none of the Hereticks he had, Detected; for John at that time, taught them by his Epistle. George was Adam's equal for Perfection, and  
what

what Christs too? yet the aforementioned *Goldney* (a famous or rather infamous Quaker) among other notorious untruths by him and *Wyat*, denied, *That any Qua'ers beld Perfection; no not George Fox himself; for I knew him, said he; then run on, Thou art a Liar, Report, and we will Report; Report, and we will Report.* Had *George* been a Physician, none had Cur'd half so many as he had kill'd; why had he not acquainted Physicians of those Vertues and Operations of the Creatures Opened to him for the good of Mankind? No, no, the Cheat had then soon been discovered: How did Mr. *Penn*, and other Friends, like the Pudding that *George* put Herbs into, &c. when they were almost choakt with eating it? Truly I believe they had rather have been at a *Friends Spiritual Supper* at *Bristol*, who invited several, all sat an hour, or more, at the Table, none were helpt, nor did Eat, the meat carried away, *Friends, I invited you to a Spiritual Supper; which made some Quakers joque, when one said, Truly he found great refreshment there: I could*

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prove

prove all, if they dared to face me.  
On goes George.

The Lord said to me, go to such a Steeple-house, and testify against that Idol and the Worshippers there. — I cured a distracted Woman. — Many were cured of Infirmities; and Devils were cast out. One hearing a Priest in a Steeple-house, the word of the Lord came to him, dost thou not know my Servant is in Prison; so he came to me. — One said of me, there was never such a Plant bred in England. O Pharisaical Vain-glorying! I was moved of the Lord to put off my Shoos, and to go through the City of Litchfield, and cry, Wo to the bloody City of Litchfield; I saw in the street, a pool of blood, and my feet were warm; I knew not what it was; but I was told, in Dioclesian's time, Thousands of Christians were there Martyr'd; so I was to go without any shoos in their blood. — Who can believe this Fable? One said to a Justice of Peace, an Angel came in at Beverly Church. — It was I, said George. Observe the trick, he soon got in and went out.

It was strange to see a man come in without a Band. Bands and Hathands were

were once condemned by the Infallible Spirit, as well as Lace and Ribonds. — *I cried, preach freely. ( Did George do so ? ) People were moved by my Groans. Did he not groan on purpose ? I saw a Profession without a possession. See how proud the Fool was of a common Gingle going up and down among Illiterate Countrey People. When they saw the man with leathern Breaches come in, the Priests would be gone ; Terror surprized the Hypocrites. Some of them would say, The Hireling fleeth, but forgot it was when the Wolf cometh, the Quaker. I had a Vision of a Bear and two Mastiffs that should pass by me and do me no harm. — which was the Constable. So may we call every idle dream a Vision from the Lord.*

*Meat was set before me, as I was about to Eat, the word of the Lord came to me saying, Eat not the bread of him that hath an evil eye. ( that is, a thought or motion arose ) Immediately I arose from the Table, and eat nothing, &c.*

Every Whim was at first a word from the Lord, till they mistook Places, Persons and Things, and then Folly

to all men. His Miracles were no more  
 real than Popish ones of the *Rood of  
 Grace, Christs Blood, the blood of a Duck  
 in a vial, &c.* when he tells of Outward  
 Ordinances, know Reader, the de-  
 sign of this Book, is a Lye in this thing;  
 We affirm, That as Food or Phisick  
 lookt on, handled, tasted, neither  
 kill hunger nor cure pains; so the bare  
 talking or knowing of Scripture, will  
 not do without a deep impression on  
 the heart; yet the work of God lies  
 with the head for knowledge, as well as  
 with the Heart for Grace. Must Men  
 Experience Scripture, and know it  
 after? They were of old commanded  
 to teach their Children the Law:  
 Christ said, *How readest thou?* None  
 said, *Theeves, Theeves.*

I thought to have gone on to *George's*  
 Epistles, full of Blasphemy and Falshood  
 but I grow weary of such stuff; and I  
 suppose so doth the Reader too.

After this Impostor and False Pro-  
 phet, condemned teaching by Man,  
 but by the Light; he becomes a Teach-  
 er himself; after he disown'd all Courts  
 himself, *The Light was Sufficient,* He  
 pretends,



pretends a word from the Lord to set up such Assemblies, by them was the Light tryed; thousands of Quakers seeing this bare-fac'd Iniquity, hated him for his Hypocrisie. The Author of the *Spirit of the Hat*, cries out, *O Popery! O Prelacy! O Presbytery! This was the thing we condemned in them.* — Mr. Rogers wrote smartly against them; and tells you what a bag of Iniquity Friend George was: Whereas George call'd Ministers *False Prophets*; they were, strictly, neither false Prophets nor true ones; they were True Teachers, but pretended not to Prophesie. George Fox, in another book I have seen, calls the *Scripture*, and names *Matthew, Mark, Luke and John, Dust, &c. Papers sent forth for detecting Error*, p. 6.

In Epistles I lately saw, George Bishop wrote to the King and Parliament, *That the Quakers were Innocent; in no Rebellion not Dissaffected to him.* Yet he, and Fox, and others, cursed the Presbyterians for attempting to bring in the King; and when he came in, they wrote to him of their Love to

him and Faithfulness. *George Fox* would call his Writings, *The word of the Lord, the word of God*; though this was too high for Scripture, only for Christ and their words. *Mr. Crisp*, a Reformed Quaker, in his *Babel builders unmasking themselves*, hath made a Collection of their Abominable Errors and Blasphemous Assertions, taken out of *Burroughs's Works*.

*That the Sufferings of the Quakers were Greater, and more Unjust, than those of Christ and the Apostles*; for those, said he, suffered by Law, and in some respect, by a due Execution of Law. p. 279.

In another Book he tells the story of *Solomon Eccles*, a great Prophet, a Famous Man, who burnt on Tower-hill his musical Instruments worth about two hundred pounds; as *Cruiso* says. He was a great Foxonian; and after *John Story*, a Quaker, had condemned the Courts Fox set up, *Solomon Eccles* came to him (as I have had it also from a Quaker then present) desiring to speak with *John Story*, who craved excuse, being very Sick and in constant expectation of Death: Tell him, said one of *Eccles* his

his Companions, Solloman Eccles bath  
 a message to him from the Lord; when  
 they were admitted he thus said,  
 O John Story thou hast condemned the  
 Ordinances of Jesus Christ, Womens  
 preachings and Womens meetings, the  
 Church and Brethren have bound thee on  
 Earth, and thou art bound in Heaven. --  
 Be reconciled to George Fox, who is Gods  
 Friend, and the great Apostle of Jesus  
 Christ, this is the word of the Lord to thee;  
 This year shalt thou dye, because t'ou hast  
 taught Rebellion against the Living God:  
 He replied, as the Quaker present  
 told me, I expect to dye in a few hours;  
 yet I know the Lord sent you not: But  
 see the Goodness of God to detect such  
 Villany; the Man Recovered, and  
 Liv'd four or five year after; now if  
 he had dyed, what a famous Prophet  
 had Sollomon Eccles been? Pray prophe-  
 cy next, Thus saith the Lord, This  
 winter! O this Winter! there shall be Snow  
 and Ice; yea, I say, Ice and Snow; yet  
 the next Summer, many Flowers shall be  
 seen in your Gardens; yea, much Corn in  
 your fields, and not only so, but much fruit  
 upon your Trees, for so it is reveal'd unto

me, and by this you shall know that I am a True Prophet : But suppose none of this sh<sup>d</sup> be, why then all was understood, not Carnally, for that is nothing, but Spiritually : This Reformed Quaker profess<sup>t</sup> to me, *No man can understand them by their words.*

I mention not George Fox in his Journal, comparing the best of Men with the worst of Men, the Holy Laborious Ministers of Christ, to *Baal's Priests, Sorcerers, Judas, &c. Devil himself.* &c. this is so common : Vast is the difference between Preaching for hire, and taking hire for Preaching : The Priests under the Law, liv'd by the Altar, and a good Livelihood they had ; can words be plainer than those of St. Paul, *As they that waited on the Altar liv'd by the Altar, so hath the Lord ordained, that they which Preach the Gospel sh<sup>d</sup> live of the Gospel,* 1 Cor. 9. 6. 7. Now, how is a Man said to live on any Employment ; but to have a Competency ( at least ) for himself and his, and to lay up for wife and Children, and himself too, against Sickness and old Age : The Disciples

10 *Mat. 10.* As Labourers were so worthy of their Hire, that they were to be provided for by their Hearers; they were forbid to carry Money of their own; the thing is quite contrary to what our Perfectionists would drive at; Christ worked then Miraculously, and they were commanded to Trust Providence.

Paul took Wages of some Churches, and Robbed them, as we say, *I shall Rob you, if we take freely*; he told the *Corinthians*, *He had power to forbear working*, which was enough, as well as Barnabas and other *Apostles*: If he wrought, he complained of it to them, and lays the fault on them: Must we be reviled too, or stoned, because he was? But I pray when did Fox work? If any say, he had much other work; Paul had more, *The care of all the Churches lay on him*: Paul bid Timothy give himself wholly to those things; *Meditation (or Studying) and Reading.* 1 Tim. 4, 13. How many pair of Shoos, I pray, did friend George make, after he got so well by Speaking? He grew Rich, he eat the fat and drank the sweet, and

so the poor Shoemaker preaches up his Mortification. You shall find how much *George* was concern'd at what others said of him; I have heard of one much concern'd this way, and ask'd one, *What do men say of me?* He replied, *Fools say you are a Wise Man, and Wise Men say you are a Fool; and I pray which thin' you?*

This Journal of *G. Fox* is now taught in their Publick Schools, and read instead of Scripture in their Families from day to day; This, in a word, is become the Quakers Bible: they often have written against our Bible, I now have written against theirs: *Jam Summus ergo Pares*. Not only do the followers of *George Keith* condemn this *Fox*, as a Notorious Deceiver and Impostor, but the *Harp-Lane* Quakers disown his Discipline, as the Womens Meeting, &c. though they are corrupt, as to his Doctrine about Christ. — with the *Grace-church-street* Quakers, who own both Doctrine and Discipline. Well, *G. Fox's* Wife, once *Margaret Fell*, tho' past Child-bearing, was to have an *Isaac*, the Midwife was sent for, but nothing comes

comes, yet this was the Marryage that was a type of Christ and the Church.

I commend *George* among all the lyes he tells, he added not this, That they who went to Convert the Pope, according to their expectation, could by Inspiration speak to him in his own Language : I have not so much Charity to believe that Conscience or Modesty kept him from this, but an open Notorious Confutation ; Friends however made bold to whisper this among themselves, and have been so impudent to tell me so. That his followers differ about their sentiments, concerning the Trinity and Scripture, yet they care not for that, whilst they all keep to the fundamentals of their Religion, that Men put not off their Hats, nor the Women Kirsey, but both say *Thee* and *Thou*. There are about One Hundred Thousand that have followed him, as has been computed ; these make Heathens Christians, and Christians Heathens. It is expected when *Muggleton* is dead, his Journal will be Printed also, and his prophecies, as some of his Disciples tell us ; though *Fox* and he  
damn'd

damn'd one another as False Prophets  
times without number.

He that would know more of *George Fox's Ignorance, Lyes, &c.* Read his *great mystery and battledore* a large Folio also. They, the Quakers, can tell who are *Saints; who are Devils, who Apostates;* without speaking a word. He denies, p. 99. That *Christ has a Humane Body or a Humane Soul.* Asserts plainly, That the *Soul of man is a part of God, that it came from him and goes to him again.* p. 272. and p. 99. That *Christ is not distinguish'd from the Father,* if as *Penn* pleads, he meant *Separate;* then *George,* though *Inspired,* was ignorant of words, and in the name of the Lord condemned them that rightly used them. *You are,* says he p. 114. *conceived in sin;* *David* did not say, *You are,* but *I was,* — Profoundly answered: His answer to *Dr. Owen's Chatechism,* is fit only for Laugh:er.

He answers *John Gilpin's Book,* ( a book worth reading ) of *Quakers bewitch'd* That he was *Drunk* after he left the *Quakers,* and a *Warrant* was out for him; the usual Answer. Page 244. *The Immon-*



tal Seed are the Saints, and then they are not Dust and Ashes; Abraham was so: In his Battle-door we have a large book about Thou and You; what it is in Latin, Greek, Hebrew, Syriack, Samaritan, Dutch, German, French, all Languages to me, saith he, is dust, who was before all Languages were. O Blasphemy! the whole of this Book is a Cheat: this Fool understood not English, much less what he wrote of, which was anothers words. He could write Hebrew Letters, and many were hung up in Friends Houses to make them believe he did all by Revelation; an Ungodly Cheat.

I shall only propose to the Quakers a few Questions.

1. Seeing the Papists pretend to Infallibility, Miracles and Prophecies, and the Mugglestonians too, why should you be credited more than they? Had any one man of you the gift of Tongues? George Fox himself, when he was sent abroad, when in *America* he sent for one Emperor and two Kings to Preach to them, they understood not his English, he was  
Barbaria<sup>a</sup>

barbarian to those barbarians : if you say the Testimony was inward. — I pray be sure keep it there, trouble not us with it.

2. Can any Atheist or Papist speak worse of the Holy Scriptures than you? It is well known, *Sam. Fisher* said, *They were not capable of being but a Lesbian Rule, a nose of wax* ; and askt this question, *How could any one be Infallible, that they were not a cunning devised fable* ? I have not seen his works in Folio these many years ; but I remember such playing on this subject ( and that in verse too ) as is not fit to be named.

3. How abominable is it in Disputations and Discourse, to use words, *Janus* like, with two faces or a double sence, one to quiet an Objecter, another to satisfie Friends privately? You are good at *Hocus Pocus* ( the old phrase from the Papists, *Hoc est Corpus*, turning a Wafer into a Body ) yet you will call a man Liar if he repeat your sence, if not exact words ; should you say a Shilling, and I repeat it 12 pence, if to serve a turn, you would say you never said so : How often do Friends  
answer

answer to what is not asked, and evade what is? You sometime ask us, What Scripture for Absolute and Relative? yet use such words your selves.

4. How much are you unlike the People you were? *Muggleton* long since cursed you, *That your Visions and Revelations should fail: Blessed*, said you of old for your Quakings, *are they that tremble at my Word*; yet some said, *The Devil trembled in them*: What is he blessed then? Now you tell us, *That as when a man taketh Physick, he is much disordered in his Body till his distemper be gone; so you, till sin was purged out*: What have none that turn Quakers, for almost forty year past, any sin in them to be purged out, as well as the first Quakers? Nothing was more common at first then this Scripture, *They shall not teach every man his Neighbour, saying, know the Lord, for they shall all know me from the greatest to the least*. yet *G. Fox* taught them every where; and it hath been often said in Meetings, *Friends, you are to take notice, William Penn will be here next First Day*. But

how

How could they tell, on their Principle, whether he should be moved to speak to them?

I close this part of my Work, with the words of Mr. Rogers, a Bristol Quaker, he wrote a Poem, call'd *A Scourge for George Whitehead an Apostate Quaker*, in the close of which, he hath these words. *Let George Fox, and they that uphold him, Remember 'twas Jereboam that caus'd Israel to sin, and as his name was branded to Posterity so shall their's be.-- We cannot own them to be Head and Law-givers; their Church, Government, Orders, Canons Ecclesiastical, are become a Reproach, Taunt, By-word in the Nation, as a just recompence of their Pride Apostacy and deep Hipocrisie.*

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T H E

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# The QUAKERS

No Apostates,

Or the *Hammerer Defeated*, &c.

Examin'd.

**M**Y Learning is talk'd of by this Man, to make Trophies for his Victory, yet it seems my Arguments are light; *If by light*, said one in the like case, *you mean clear*, I wonder you cannot see them; *if by light you mean trivial*, I wonder you cannot answer them. I thought I had in my first Book so smitten the Quakers, that I need not to have smitten them a second time.

Because Repetitions are tedious, especially of Impertinencies, I shall not trouble you with many of his words; neither shall I *actum agere* of what is my own.

I see I have so broken their Teeth  
that

that they cannot bite, though they can bark.

This Man of impotent malice, having lost his reason, falls a Raving and Lying prodigiously beyond all Men, as shall be proved : I had taken no notice of him, nor *W. C.* the Church-man, had it not been for my foregoing work, being the feeblest Adversaries I ever had. *Reader*, know for the veneration this man and some few more seem to pretend to for the Scripture, it is nothing ; they deny it to be the word of God any more than their own Books, which are *Writings of Truth*.

Are they good subjects that deny *King William* to be Lawful King of *England*, because they grant him lawful Prince of *Orange* ? As vast a difference is there between the light of Nature, and that of Scripture, as between the light of a Glow-worm, and the light of the Moon in the Night time

I brought a writ of Error against the Quakers, and see how frantick they grow ; their Errors are so many, that if one should ask a Quaker, *What is thy Name* ? instead of the blasphemous  
answer

answer of one, *my name is, I am*; he might reply in the words of the Demonaick in the Gospel, to *Jesús, Legion, for we are many*; ask their *Principles*, one tells you one thing, & another, another, and all from the same Infallible Spirit; nay, the same man shall transform himself into several shapes; they cannot stand before Scripture or Reason; when the Sun appears, the night of Bats and Owls is come.

I profess my self to be ashamed to meddle with this Accuser, who is so Infamous for Lying, that all the world can confute him: The Papists in their Casuistical Writing, have asserted, *It was lawful for a Priest, if suspected and taken, to say or swear it before a Justice of Peace or a Judge.*

*Quest.* Are you a Priest?

*Answ.* No, *that is of Bacchus or any Pagan God.*

*Quest.* Did you ever read Mass?

*Answ.* No, *that is not with a design to tell you of it. &c*

They can deny at the place of Execution any Treason or Murther, and say they are as innocent as the Child.

to

to Night born: Why? because forsooth, *they have been since absolv'd*: nay, if occasion be, that they *dye Protestants too*; that is, *they protest against the rievies of the times.*

It was well said of Mr. Mead ( the true *English-man*, in the late Reign to his Immortal Honour ) when Sir D.C. told him of the Quakers Knavery about five years since in *Bristol*, in cheating the King ( a piece of *Roguery* too long to relate ) the men chosen, as the best of them, by his Majesty's order, to decide the matter, were so vile, that he said, *thou bast them upon the hip, spare not a man of them.* — B. C. is a Foxonian Quaker, I deal with him as such; not a separate Quaker, these roundly answered to Dr. *Lancasters* Questions ( Bp. of *Londons* Chaplain ) about Christ, &c. when the Foxonians did it sophistically; the Separate ones answer'd well to all the questions from *Philadelphia* in *Pensilvania*, when the Foxonian ones there refused to do it; they swallow all that *Fox* once said, and now *Penn*, without chewing: To Revile and Curse is Common; Ob! what pu-

trist



*putridstinking words come from the mouths of the pretenders to Pure Breathings?*

No doubt when some of the Quakers, Fellow-Heathen in *America*, hear their hard character of the best Ministers with us, they think we are like Canabals, or like Infernal Fiends.

Some when they drank of the old doctrine of Christianity, desired not their new. 5 *Luke* 39. but said as he of the wine, *The Old is better.*

Deism is now a thriving weed in *England*, and Quakerism is of kin to it. *The Deist* (observe) *and Quakers are very friendly one to another*: how writes Mr. Norris of *Love to God as Creator, Benefactor*; Why not *Redeemer*? I have been ask'd the question, *Is he a Deist*? I do not say he is; this is he that hath written so favourably of the Quakers to his perpetual shame.

I am informed, the Quakers Preach more a crucified Christ within a year or two, then ever they have done this thirty year. Well, *G. Keith*, and other Reformed Quakers, have taught them to speak well, but have they yet taught them to think or believe well? They say

say no, *All but meer Tricks: Ignoramus*  
*Whitehead* now Preacheth, *Christs Body*  
*is in Heaven that was once in the Grave.*  
 Well, if you be Inspired Persons now,  
 you were Impostors once.

Now for some of *B. C's* Assertions,  
 the naming of which is enough, or more  
 than enough for any that have read my  
*Quakers Impostors or Apostates*, proved  
 from their *Avowed Principles and contra-*  
*ry Practises.* he saith, *That he found not*  
*Truth or Sense till he came to p, 62. of*  
*that Book.* *That the Bristol Quakers ne-*  
*ver left their meeting in the last Persecuti-*  
*on unless when Sick, &c. not Lawrence*  
*Steel, or others.* *That the Quakers gene-*  
*rally bow not to men, &c.* *That George*  
*Whitehead and William Penn did ever*  
*bear their open Testimoney, that in my*  
*book I grant the Quakers are more just than*  
*others, and careful not to tell a Lye.* *That*  
*I plead for Lying as a Lawful thing.*

That I bring *2 Tim. 15.* *When I call*  
*to mind the unfeigned faith that dwelt in*  
*thy Grandmother Lois, &c. as a place of*  
*scripture for playing at Bowles and Nine-*  
*pins: These and many more things, I*  
*dare be bold to say, He knows all to be*  
*false.*

*false*. He must have a face of brass that asserts this. No wonder Quakers cry *shame*, and Mr Penn sent me so civil a Message to disown *his being concerned since the Cry about it*. This man hath cut the throat of their cause. If I prove they *Bow*, I prove them Apostates, on this mans Confession; then Penn is an Apostate; and the Quakers so, and B. C. himself so, and that since he wrote this Book, as well as before, as Quakers themselves confess.

Other things I shall Reply to; *That I had a fit of Love Melancholy, made my Confessions, and put up in a Mad-house B O X.* Hence I am call'd what he pleas'd times without number; as he had this from the Devil, so I suppose W. C. from his Book: if this be false, if I never was one hour in any such place, What Defamers are these? Who shall believe any thing on their Evidence? as all my Friends and Enemies too, acquainted with me, know these stories to be some of the most Impudent Falshoods that ever were written, as I declare they are, and I never heard the stories till now; so I say, as  
in

the Epistle, I will give Five Pounds to any man that shall prove it. I hope no Ministers, for my sake, will regard what these Monsters, not Men, say of them, and People not Regard.

That R. V. denies, *That he confessed to me, their Minds were changed, about leaving the place of Publick Worship in time of Persecution. That Monsieur Whitehead, denies he expounded Solomon's Fool for a Holy Man. Whoso is Simple, Prov. 9. 4. Give me any form of Words as an Oath or Protestation before God, I will use them, That I heard both these two things with my own Ears; the Cretians are alway Lyars, and so are the Quakers.* Should I say, I this day saw a Quaker carryed along Drunk by six Men, holding his Hands, Legs, Body, that I never saw none so carryed but he, I care not for their denying, when so many Spectators know it True. That he knows not the story of the 40 days Fast, &c. Never heard you of Mrs. C. of Plymouth? if her husband A. be alive, let him thank you, not me, you force me to it; I care

not

not to mention names, for reason-  
mentioned in that Book.

That *W. P.* denies the story of  
Mr. *Nicholet* whom he caused to be  
turned out of his place for Licensing  
a Book against Popery, in the Reign  
of *K. James* the 2d. Why had not Mr.  
*Penn* gotten this under Mr. *Nicholet's*,  
own Hand? Let him yet do it, it much  
concerns him; No, no, his guilty Consci-  
ence keeps him from desiring it, & Mr.  
*Nicholet's* honesty & credit from doing  
it. That I say, *I have no men or books to help*  
*me, yet I write what I have read and heard.*  
Every Child, *B. C.* excepted, would  
know the sense of this; Did any one  
think, tho I am far from my Study and  
friends, I must forget all that ever I  
read and heard too?

That I said, *I would not propose a Que-*  
*stion to William Penn, and yet did, about*  
*not serving Protestant but Popish Kings*  
*in Wars*, when the sense is plain, I pro-  
posed it not for an Answer to me, he be-  
ing suspected to be no small Jacobite.  
And now the Guns roar, *Oh impudence &*  
*Falshood: The Lake for the Lyar, and the*  
*Lyar for the Lake, &c.* But what is for thee

B.C. thou impudent Publisher of so many notorious Untruths? nay, no end of them: as that I wrong the Quakers, to charge *them with denying Scripture to be a Rule*: Judge all men, Quakers themselves; *That to pray in Families and alone, is the known practise of Quakers, &c.* must be a notorious Untruth or Equivocation: What is it the Old shift; *mental Prayer*? no friend C. that is almost gone too. Seeing you so provoke me about *Barclay*, others remember the Words as well as I; & I declare, *He was once a Papist and served the Priest at the High Altar*: I am ready to prove his Confession of this, where, and to whom, had my challenge been accepted of: I am a hundred Miles from my Study, I think it not worth while to go to *Cullington* to carry your Answer, who hast out done all men in Lying, by telling me in Print, *that Quakers generally bow not to men*; What will you say as one, *We bow not, but give a civil Nod*? Well, the Civil Nod was once called Bowing and condemned to man, as due only to God, and all in the name of the Lord.

I am not bound to follow thee B. C. in thy large discourse to make up something about Baptism and the Lords Supper; only was not 1 Cor. i. 14. &c. a notable place to prove it is out of door to Baptise, when *Paul* nameth whom he Baptized. did he go beyond his Commission? or acted he not according to *Mat. 28. 19, 20.* He gives the reason why he was glad he Baptized no more, *lest any should say I Baptized in my own name*: for some said, *I am of Paul*: *Christ sent him not to Baptise*, as his principal Work, for that was *to preach the Gospel*; Like that, *Labour not for the meat that perisheth* (not so much, or not in comparison) *but for that which endures to Eternal Life*, Labouring for food that perisheth, is so far from being a sin, it is a great Duty in all, and the neglect a great sin against the Law of God and Nature. *Mat. 28. 19* must be of water baptism, for man cannot baptise with the Spirit.

For the Syllogisme B. C. lays down (once condemned by the Infallible Spirit as a Heathenish Custome, hateful to a Christian) how knows he the Apostles Baptized not according to the

Form, *Mat 28. 19.* because we read not so; besides,

What if Christs Words be not a necessary form to be then Used; they that preach in the name of God and Christ, may do it without naming this in so many words, I determine not now but confute his Argument; the Lords Supper they Say, *they need not; the Substance is come to them;* you wicked and Ungodly Wretches was not the Substance come to *Paul*, and other Saints at that time: what Substance is come to you, you Prayerless Worldly Creatures?

Now how can this Man call his Idle Tale an Answer? might I not have expected my Questions to *W. Peanto* be considered in Order?

Q. 1. *About Perfection.* What I say of *Job, Asa, Paul*, None of my reasons here are considered; if the Doctrine of Perfection be not True, they were Imposters, if True, Apostates, for they now Confess, *They are not Perfect;* then say I of the Devil, for so they once said to us.

Q. 2. Of *G. Bishop's* Looking Glass, if the way



way of the Quakers was not like the Old Christians, He was an Impostor; if the Old way was good, they be Apostates

Q. 3. *For Meetings*, They left in *Bristol* their Publick Place, were taken in a Private One: Would in a good Humour tell some of ours, *how they stole a meeting such a Week day, carefully going in and coming out for fear of Informers*; Were they Apostates that did this? They that came out of Prison went no more Openly; O shameless Creatures to deny this, and call me Lyar.

*Whitehead*, when blam'd for not appearing in *London* as before, said, *He could be of as good Use in such a Private Place*; Was never in Prison in all the last Persecution, as I am credibly Informed; yet some wihit Acts 9. 24. that had not been in Scripture *Pauls being let down in a Basket, &c.* Deny, and Deny as you will, I know you so well I will as soon take the word of a Seminary Priest or Jesuit about his Church, as yours about your Light, &c.

Mr. *Vickris* at his own House told me,

*There was a Dark Day came on us cannot be denied. — Some were in Debt, Prudence was to be used. When I answered him, The Practice was Justifiable in it self, not in them. He was not in Debt, When I put him to it, he said, I believe their Minds were changed, else it must be bad as thou sayest. Then said I, Repent of bringing a false Message from the Lord, and do it no more, so we sat down good Friends, and talked of other things The Story of Elizabeth Serring and Dorcas Dole, is Notorious; did I name the Habitation of either of them, that you thus B.C. quarrel? Pray Look again.*

*Quest. 4. The Question is, About leaving Ministers for Humane Learning and following Penn for his. The answer is about Spiritual Learning. Was not Penn followed for his Parts? Had he more of the Spirit than the rest? No, say some Quakers, much less; others say he had none at all: Was not Latin, Greek, and Hebrew condemned, &c. Must I name things again and again, and still unanswered? My charge against Penn's being no Schollar seems to be granted.*

*Quest,*

Quest 7. *About Boring to men.* Thou tellest the Greatest Lye that ever was told the world, *You bow not*; you Quakers, Men, Women and Children, speak out; Is not *B. C.* an Impudent, Infamous, Ungodly Lyar?

Quest 5. *For saying one thing to Cromwel in the name of the Lord, and the quite contrary to King Charles*; I am put off, *The Snake in the Grass will be answered.* It will be a pure diff; it hath been long lookt for; the answer you give me and others may serve a *Mentiris*. For my Questions they should have been considered, which I answered of the Reader.

What is *W. Penn*? what are the Quakers?

I am told, How many of us promised lives and fortunes to *K James*; I answer, *Too many, yet not so many as you imagine*; They that did, did not pretend to Infallibility, Inspiration, and I know not what: The *Bristol* Address was from them called Presbyterians; There were five of us in or nigh the City; this was the act only of one Man; all the rest of us (Ministers) protested against it; nay, One (now Dead) Said,

He could be content, they and their Posterity, should lose the Benefit of Law, who so shamefully betrayed it. I, and one Minister more, were in danger of being had at Council-Board for opposing the Court design: What a horrid Infamous piece of Flattery was it, to tell that King, That they nothing doubted the Security of their Religion and Property, knowing all proceeded from Mature Judgment and Rooted Principles &c.

Yet 1. They kept Fast Days for fear of Popery and Slavery.

2. Then could K. James be no Papist, if he believed it Unlawful to Persecute Men for Conscience, in the common Acceptation of the Words; then had the Pope Erred, and a Council, and that in no small matter; but alas K. James knew Prosecution of men for Heresie was no Persecution for Conscience, besides, an Erroneous Conscience, was no Conscience *Quia non est scientia* &c.

3 The Addressers would say privately: All was but a Trick of K. James; No wonder he Laughed at them when they were gon, and *P U A W'd* - &c.

I have been every where, of late years

years, Plagued about those Scandalous  
 Addresses. Some would call a *Second*  
*Judas*, a *Second Cyrus*, and the Destroy-  
 er of their Countrey, the *Repairer of*  
*their Breaches*. Well dore *B. C.* to call  
 them that did it to Repentance, I have  
 called on them; all little enough.

Now Friend *C.* let me ask thee a few  
 Questions.

Was it not shameful to censure me  
 and another man, for not putting our  
 names to our Books, and thou never  
 put thy name to thine? *I* gave it out to  
 all I was the Author.

May I not debate the matter with  
 Jews Mahometans and others, and yet  
 be conclusive in the Doctrine of Chri-  
 stianity? Why Child, what ails thy  
 Noddle?

Is it proper to censure me for being  
 Comical, after I gave my reasons, and  
 they not considered? p. 6.

Is it true *W. Penn* Expounded on  
*Mat. 18. 17. Tell the Church*, a sense de-  
 nyed in one place, confirmed in ano-  
 ther; to serve a Turn (I see there was a  
 little Mistake in putting the names of  
 the Book) could not so great a Lye as

thou, that talks of my being once in a mad-house ; that deniest Quakers Bow ; Couldst not thou have said, Some Enemy, or the Printer, or others, put in those Words, or that some Letters accidentally jumpt together and make these unhappy Sentences : Where is Inspiration now ? when he was lately told some Quakers deny any Body of Christ in heaven, &c. He said, *they were Ignorant tho Sincere* : What friend William, is the Light and Infallible Spirit come to this ?

Did I say in my Book, *The Quakers were more humble than others* ? &c. Away thou shameless Man ; What wilt thou say next ? Or that, *The Quakers were more Just than others* ? No, I did not so wrong them ? Did I not give a true account of Barclay about the Light ? p. 79. Look once again.

May not Perfectionists, long continuing so, at last reform, and so God be merciful to them in their Conversion, be a proper Petition : I am not used to deal with such silly Arguers.

Suppose I should plead the cause of him that wrote the story of *Henry Windsor* ; let it not displease, seeing he  
was

was joyn'd with me; who he is I know not.

He is said to be worse then *Mad*, worse then the *Hammerer*: why? the two Quakers that came to *Henry Windor* and his Wife from the Lord, that they had Murthered a Child and must dye, & the Spirit would appear in the Court: *They were Melancholly or Mad*, says *B.C.*

1. They were owned by the Quakers before, in and after, to their Death.

2. This Madnefs was not discern'd by the Justice or Judge, or Quakers or others, but the Quakers clos'd in with them.

3. If any thing falls out as they say, *They be the Lords Prophets*; if not, they were then mad. Was *Sollomon Eccles* Mad when he Prophefied fallly to *John Story*; not when he prophefied of the burning of *London*, of which Friends took no more notice then the Men of the World, and so never mov'd their Goods, saying, *It was a Delusion*? Was *W. Penn* Mad, when he prophefied against *Thomas Hicks*? For the story in *Bristel* of a Quaker that said, *Thus saith*

*Saith the Lord, give the man his Rope again; it is denied; so is every thing else; but I pray, Why not as well as when G. Fox was about to Eat, The word of the Lord came unto him, saying, Eat not. — as before.*

Now *B. C.* to humble thee, if it may be, for thy Folly and Falshood; I will suppose, I should apply my self to thee in the same Language thou hast done to me, and with the like Falshood, What wouldst thou say of me? what many now do, and many more will of thee: Suppose I should besprinkle thee with some of thy Oratory to me and another; *Thou Impostor, in thy Colours, fit for Box or Bedlam: in thy Youth thou wert burnt in the hand at Bristol for a Highway-man; yea, thou wert Pillored, and thy Ears were cropt off for Sedition: Thou refushest to Preach to the Quakers under Five Hundred a Year. None of my Friends in Bristol ever deserted St. James's Back, &c. in the last Persecution; and I will prove it, for it is well known John Weeks was committed to Prison; therefore neither he, George Founs, Samuel Winney nor I, did ever refuse to*  
*walk*



walk up and down the City on week days, or to Preach in our Publick Places to a thousand at a time, Lords Days. O thou Impudent Man, Mad-man, &c. Thou didst prove the Unlawfulness of Bowls and Nine-pins from Mat. 1. 2. And Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his Brethren. He must set up for the trade of Lying, that doth it more than thou; every lease is full of Nonsense: None have so much the command of the Peoples Purses as the She Speakers; yet to avoid Reflections as much as may be, I have thus spoken to thee, &c. But there is no end of this; should I thus do, might I not fear as Cain; you had as good cut off a man's arm or leg as thus defame him: VVell, one consideration is comfortable, a Quakers word is no Slander.

You have been known to be Notorious Lyars in your highest Pretences, your greatest Speakers.

I had almost forgotten to tell the Reader, that B. C. in the name of Friends, says, *As Scripture contain the Word and Command of God to us, so they are the word of God, &c.* No more need  
to

to be said; your cause is gone: I therefore declare my work lies with Mr. Penn, to him were my Questions sent, and seeing he cannot answer, and therefore wisely attempts it not, I intend no more to answer such scribblers as B. C.

I leave you with St. Paul's words, Gal. 1. 6, 8; 9. *I marvel you are so soon removed to another Gospel; but though we or an Angel from Heaven Preach any other Gospel unto you, then which we have Preached unto you, let him be Accursed; as we said before, so say I now again, if any man Preach any other Gospel unto you then that ye have received, let him be Accursed.* Which words have been wisely and seriously used by some Ministers, when Quakers have come from far to them to deliver a Message, forsooth, from the Lord, against the *Outward Word, and Outward Christ, and Outward Baptism, and Outward Supper.*

Now

Now for the Man of Wit,  
Civility and Learning;  
the Author of,

*Trepidantium Malleus, Intre-  
pidanter Malleatus :*

*Or, the West-Countrey Wise-A-ker,  
Crackbrain'd Reprimand, to a late  
Book call'd, Mr. Keith no Pres-  
byterian, nor Quaker, but  
George the Apostate. Hammered  
about his own Numskul, being a  
Joco Satyrirical Return to a late  
Tale of a Tub, emitted by a Reve-  
rend Non-Con, at present residing  
not far from Bedlam, By W.C.*

**N**OW Monsieur, I hope I have  
pleas'd you to the heart, and no  
more will you send a Hue and Cry af-  
ter me for taring away a Rag of the  
Title of your Book.

*What*

*What a Blustering Title is here ? I must not examine its Grammar or Oratory, because the Writer is a great stranger to both, as will be soon enough discovered : In the mean while, I remember I have heard that when K. James I. was about to Knight one Williams of Essex, he asked him, what his Christen Name was ? He answered, penny ruden buden budibras penny knip knap clip clap clun clap, I think, said the King, the Old Nick was thy Gadfer that gave thee such a name ; Sir Ruden, I cannot tell what, Williams, arise, said he : whoever gave him his name, let the world judge who made your Title for you, who is the Father of Lye, the Slanderer of the Brethren : Well, Mr. Trepidantium Malleus, Intrepidantur Malleatus, I can't tell what ; let me parly with you ; Empty Casks make great Sounds : Your Title, that Blazing Comet, doth it presage any mischief ? certainly its own disappearing. You tell the World strange news of me, that I assure you I never heard till now. Had you it from the Infalible Spirit and Writings of Friend B. C. of my*  
*Love*

*Love Melancholy, and being at Box, mentioned and hinted 10 times in your little Pamphlet? Always on the same Tune you know what Creature is so: When was this? when was I at Box, or any such place? Oh I have hit it, it was when the Presbyterian said, If ever Jesus Christ was D—— it was when he made the Lords Prayer; which W. C. makes no bones of to write plainly, though a Turk would hardly write so of his Mahomet: — What will not Church and Quakerish Jacobites say: W. C. a Church-man, he says, and perhaps the first letter may stand for Wicked. Well, Mr. W. C. you Wicked Church-man, I promise any of your Brethren, Five Pound, if they can before me, prove your Charge: You say, You are afraid, lest by answering me, you should be forced to go to Bedlam too, &c. Sure here are bad symptoms of hastning there, but alone for me; and in the close of all, you anticipate an objection to your Readers.*

*What think you Sirs, am not I almost as mad as my Antagonist to answer his rambling stuff? How doth W. C. answer*

swer, by granting the thing, but promising Reformation; *Excuse it this once, I will trouble you no more*: Well then, *You have been once mad*; if this be granted, your Readers are mad too, if they regard such a mans promise out of his fit, much more if in it.

I never heard what the fate was that befel me for my *High Demands for Preaching*; Had you it from *B. C.*? you are grown a great Church-Friend to Friends; you write of *Mr. Penn*, *Mr. Whitehead* and other Quakers, with great veneration and devoir, and have many a good word for them; *They Allegorize not away the Literal Sense of Scripture*; though it is so notorious they have done it often; though to serve a turn, they shall call for the Literal Sense, *Take it up, look on it, lay it aside again*: but *Mr. Keith* and I are both fit for *Bedlam*; it is pitty the *Hospital in Moor-fields* should part-us, &c.: Nay, which is more strange, *Mr. Bugg*, a Reformed-Quaker, and now a Zealous Pious Church-man, cannot escape the Lash: *He, Mr. Pennyman and Mr. Crisp* left the Quakers on  
dis-

*disgusts*, and particular Pecques; why had you not told what they were? for fear of a Confutation: All know they left them only for their Blasphemies, Heresies and Abominable Practices.

But that which is almost unpardonable, is, your Vilifying the Man whom all the World Admires; an high Episcopal Man too, the Author of the *Snake in the Grass*: All that wrote against the Quakers before, play'd with them, till he wrote that unanswerable piece. p. 17. *That his writings are collections of those Gentlemen before named; which is*, say you, *as if we should take an account of the Presbyterians from Bishop Laud or Heylen; or of our Church from Bellarmine and Harding*: Well macht Mr. Churchman, say I, but the mischief is, his Collections are not in their Books; in good truth Sir, you might well ask your Reader, *Whether he did not thin<sup>k</sup> you mad?* Mr. Snake consulted the Authors he cites, and it would have been a most Injurious Charge to so great a Man to be so unworthily Reflected on, had it not

been

been by such a D— as all must see that are Schollars, and read your Book.

He, Mr. *Keith* and I, in our *Three New Ways* of Dealing with the Quakers, help not one another to Materials: after you censure us all, as if Fools or Madmen; you tell us, *Such Fools as you think to make Fools of them* (Quakers)

You ask us, *How doth it appear Mr. Keith is Reformed?* He desires you to appear, so do I; there is no end of Printing in your way, *Cite at large*, and then dispute what is the sense of this word and that word; but neither you, nor *William Penn*, will meet Mr. *Keith*, or me; Come forth you Cowardly Defamers, shew your Faces if you dare.

Because Mr. *Keith* changed not in any one Article of Faith, may he not therefore be changed in other things? You say, *You see as a looker on, That the Joy of all Ministers about G. K. is groundless, and they be all mistaken:* What is the Bishop, Lord Mayor, and Clergy mad too, as well as G. K. and *Trepidantium Malleus?* Conformists  
know



know not who you are: You seem to own your self to be a *Jacobite*, though not a *Socinian*, and that I have hit the mark about your being paid by the *Quakers* for the Service y<sup>e</sup>u do them, and ask me,

*Why may not I as well as Dr. Stubbe?*

It is an old question, *Why may not one man play the Knave as well as another?*

Perhaps you are of the opinion of *H. P.* in the time of the War, when one call'd him *Knave*, said, *If thou wert not a Fool thou wouldst be one too now: Yet you tell me, I would unsay all I have written against the Quakers, for Money:*

Well Brother, I am then no fool, tho' so often call'd so: You ask me, *Whether when I had a Priviledge Place, I ever put on my Surplice?* No Sir, when I was at the worst, I was never so Mad yet, as to put my Shirt on all my Cloaths; I will not only as soon, but sooner take *Du Moulin's* Fools Coat, which though he would wear, all would not; *Would not a Fools Coat well become a Minister of the Gospel?* when I was a Preacher at *Brislington* and *Charleton*, I had *Presbyterian Ordination*; I baptized according to the *Directory*; I Catechised  
in

*in the Church, in, What is the chief end of Man? &c.*

Mr. W. Churchman tells me, *He could prove G. Keith's Questions to be Propositions, if need were. — He can say more of the Aberdeen business than I do know, or are like to know for him; is a fine way of answering: I ask you one question, Whatever place Mr. Keith Allegorized in Scripture, Did he once disown the Literal Sense? this his Adversaries, you plead for have done; though sometimes they would own it Politickly; Shew one place where he is guilty here?*

For your Citations, *It is no more a Body of Flesh, Blood, and Bones when it Riseth; then say I, Not the same Numerical Body: He ever own'd it the same for Substance, though not Qualities: What think you of the substance of the Egg, and Chick coming of it? Of Rain, when Ice or Snow? So his other, is not that Flesh that shall be raised; the Apostle saith not, That Body, &c. 1 Cor. 15. 27, 53. Yet this Mortal shall put on Immortality: How shall it arise? Various opinions are about*

about it, among them that are found in the Doctrine of the Resurrection.

For your great Contradiction, p. 13. about Faith ~~in~~ the *Man Christ*, as universally necessary to Salvation and yet True Christianity may subsist without the Churchledge of Christ in the *Letter*, he says, I keenly know little of the History of Christ, since Birth, manner of Life and Death, that must know him to be a Mediator and Saviour, and how far God may even to Heathens, discover a Mediator, before they dye who knows? You have many in your Church, and too many in ours, that assert more than this, That Heathen Turks, &c. that never disown their Mahomet, may Love God and be Saved: are these Apostates too? For that is my Question; not whether G. Keith wrote Unsoundly at one time, or contradicted himself at another: For that mistaken passage in his Exact Narrative, *He had not changed in one Principle of Religion, for Thirty Year or more*: He did not mean by Principle, Opinion, as you seem to understand him, but *Article of Faith*: Sure he confessed before, his Change in Opinion about many things.

things, as *Matthew* 28. 19. but he was Baptized himself in Infancy, which he owns, &c.

You tell us not what bitter Expressions he once dropt against Presbyterians and others, but in the general, Hard ones; only that he call'd you <sup>is</sup> *Prelacy Limbs of Antichrist*, your Ministry, *Ambitious, Lordly, without Zeal for God*, and you bid me look in his Books.—Why Sir, I thought you had known that not only *G. Keith*, but the *Scots Presbyterians, Rutherford, Gelaspee*, and many others, call'd them so too: and at home the Anabaptists, and some Independents and Presbyterians themselves have done the like: Doth this prove them Apostates? No, no more, nor so much as the names you give our Ministers and Meetings, too gross to foul my Paper with, prove you to be so: For Election, I take him to be more sound than you, your Citations of him & your joques compare together.

If you prove him a Corrupt Man, a Man that had forgotten himself, and dropt an Unadvised word at *Turners-Hall*, I had not been his Voucher; but

an

an *Apostate* he was not by any Arguments of yours, and therefore you a Libeller ; what your design was in that abusive Pamphlet, he that runs may read: I know he hath corrupt notions many and great; and yours of the New Church of *England* ( Remember there I keep, not the Old one ) not few or small ; how I have proved that, I need not tell you ; so well, you thought it not safe to Reply, but only rage, *You Ungrateful VVretch*, &c. I profess, when I look upon my *Reprimand*, I wonder how you could call your Return an Answer ; Was it Ignorance or Malice ? perhaps both ; but no wonder when you tell the Quakers, that I have written nothing to purpose against them ; I suppose you do not, cannot think so : Why answer you not my Questions to Mr *Penn*, he could not, B. C. attempted it, but hath ruined their cause, and advanced mine, by making Lyes his Refuge, which I suppose makes Mr. *Penn* disown any hand in it.

I say it again, My work was not fully  
 say *W* G. Keith, nor whether he hath  
 D contra

contradicted himself, but to detect W. Church-man's design, which was to strengthen the hands of Penn and the Foxonian Quakers, to wound the Separate Ones; this is obvious to any Sober Reader to be his Design: Did G. K. ever reject the Literal Sense, as they often did of Scripture? If he said Christ within was the Object of Faith; did he say only as within; denying Christ without to be so, which all know the rest did times without number: I am glad we have him so far, I wish more, I doubt not he is Capable yet not so vile as W. C. makes him; he will shortly answer for himself.

Further, W. C. proves him an Apostate by denying Election, &c. I replied, Then are the Arminians Apostates, which is to be abhorr'd by Sober Men: He says I am no Arminian, No, and yet joggles after B. C. and sports himself with you of the Election of Grace; the Reprobate World; you babes of Grace; which Pious Sober Arminians do not: Well, if he be not so, are such Arminians as appear in a great Figure, and who are numerous in the Church of England, Apostates? I proved at last

the New Church of *England* is an Apostate Church on his Principles, not mine: I am answered, *You are an Ungrateful VVretch to reflect on that Church that gives you your Liberty*: We humbly and heartily Thank His Majesty and the Parliament, for continuing the Liberty we had before, but will you not thank us for helping you to secure your Liberty, by joining with you to effect the late happy Revolution: How odious would it have been, after all, to have made our Circumstances worse than King *James* did; yet to be plain, *Had not he given a Toleration, we might have been to seek for it for some of you*: Suppose a Man on the Highway is full of Rage, Beats me, takes away my Money, and was about to cut my Throat; there comes a Highway-man to destroy both, he calls for my help, we kill him, he cuts not my Throat after all, I am beholding to him I confess; but is this an answer to my Objection, *Then is this Church an Apostate Church, &c.* which I have abundantly proved, consequent to his Opinion to say, *You are Ungrateful.* — and never

answer one of my Arguments; Is this Disputing? — The Title of my Book shews what I designed, not a Vindication of *G. Keith*, against all his Citations; no, but to convince *B. C.* of his feeble Arguing about Apostacy.

In what sense Baptism with Water is & is not a *Fundamental*; I shall take no notice of an old objection, when my answers are not considered: Let him read once again my *Reprimand*.

Mr. *W. Churchman*, you tell, *What care you should take to keep G Keith out of your Church*: I pray let him attempt first to come in: We do not see he is in such hast: you say, *You will not so easily take Members*. — I grant according to your good old Constitution, you should not: We might be agreed about Communicants; but according to the practise of some Innovators, this Body hath for scores of years lost its Purgative Faculty, and therefore is so unhealthy and giddy, by keeping in those Dregs that should be thrown out; you now take and keep Atheists, Adulterers, Swearers, Ignorant Persons, notoriously visibly such: this is its Discipline



dipline corrupted as well as Doctrine, for its Doctrine it is one of the best Churches upon Earth: You ask, *Why leave me the Church of England?* I affirm we cannot find it, you have left it, as I have proved in my *Reprimand*, clearly, fully, abundantly, which you reply nothing too, and I love not *Eadem Cantilenam*.

Well, *The Presbyterians Persecuted in New England*, say you, Whom? *Blasphemers of Christ, Cursers of Magistrates in the Streets, False Prophets, &c.* Obj. *In Scotland now*: What? such as were found in *Popish Cabals*, that say, *Their Interest and Religion is concern'd in the bringing in of K. James again*: But your Church early Persecuted B. Hooper for not wearing a Surplice, who honestly condemns all *Symbolical Humane Ceremonies in the worship of God*, in his Preface to his Savory Exposition on the prophesie of *Jonah*: Fox, that Glorious Martyrologer, was a Non Con: Famous Mr *Cartwright*, and many more, such, must be involv'd in trouble for a few Popish Trinklets: Were your *New England or Scottish Saints* such as these?

these? Are your now Martyrs taken up and *sent to Goal*, for being in a *Corporation*, or *within 5 miles* of it? Ruin'd for not coming to their *Communion*? &c. It is not the Suffering, but the Cause, that makes the Martyr, for when *Christ* was crucified, two Theeves were crucified with him.

Did ever any Presbyterian persecute as your Brethren? Who countenanced Sham Plots? By whom was *Stephen Colledge* *Murthered*? Who condemned him and rejoyced at his death? I speak the more freely of him, because I was with him often after his Sentence, and before his Execution: Who believes he came to *Oxon* with a design to *seiz the King*? What *he*, and *he alone*? It is well known what the Earl of *Anglesey* said: Could my Lord *Howard*, after his Pardon and Discovery of another Plot, confirm this? No, he knew nothing of the *Shaftsburian* Plot: Mr *Colledge*, with a shower of Tears, solemnly protested to me, when I beg'd his silence if in the least guilty, *I never expect mercy from God, if I was guilty, or know any man to be so*  
that

*that way*: Such Sham Plots, put some on real ones, which indeed were not successful, as your Plot was against *James the Second*.

I dare say, you cannot believe it, say what you will, *That the Presbyterians rail'd as much at the Quakers, as the Quakers at them.*

Neither can you think the Lords Prayer and Ten Commandments turn'd into verse by me, so bad as you say: Pray read, how your Church hath done the Lords Prayer, at the end of the Psalms, approv'd to be Sung; if mine be *Uncouth, Rhime Doggrel, Prophaning of Scripture*, yours much more; so I challenge any man to take the substance and words of the Ten Commandments more exact in one stave or eight lines; others approve and more than so, but you will not any thing that is mine, and for that reason, because mine.

I suppose some in *Bedlam* have talk'd better then you, or some others yet out of it argued more subtilly; I have heard of Mr *Widdows*, famous for a Tract of Natural Philosophy, that be-

ing heard to make a great noise in such a place, some came to him and askt him what it meant? *The Devil*, said he, *hath appeared to me, and told me, he could prove I could not be saved;* I told him he was a *Lyar* from the beginning, and would be so to the end: *The Devil began Syllogistically, He whose name is not written in the book of Life, cannot be saved, but thy name is not written in the book of Life, Ergo thou canst not be saved;* I told him, said he, *my name was written in the book of Life, and therefore I denyed the minor: so the Devil went on, The Scriptures is the book of Life, but thy name is not written in the Scriptures, Ergo, thy name is not written in the book of Life: I denyed, said he, the minor again, and told him my name was written in the Scripture, he asked me where, I told him, Honour them that are Widows: indeed there is my name Widdows, so I baffled the Devil, and he is gone.*

Were you in such an Academy, or amongst such Collegiates, as you phrase it? perhaps you might hear things more Ingenious with your Ravings than now we do.

How

How is it you have not a word to favour the Quakers Prophecies? Is it because you have such in your Church? *Arise* as Evan, that mad blasphemous Prophet: Was it before the VVars, that a Parson prayed, *Confound all the Enemies of thy Church and People*, a violent cough took him, when over, he thought he was in that part of the Pulpit Prayer for the Prelates, and so went on, *By what Names or Titles soever they be Dignified, whether the Most Reverend the Arch-Bishops, the Right Reverend the Bishops, and all inferiour Priests and Deacons.*

You a Defender of the Church of England! and take no notice of the *Cassandrian Articles*, *Non Resistance*, *Bowing to the High Altar*, not indeed, *Book of Sports* now; thank our Meetings: Desire some one to answer for you, seeing you cannot for your self.

Now Sir, you would let the world know you have read more then Cato's Verses, perhaps the Sentences under, for you bring us Noble Apotheigems.

*In ipso limine titubare ominosum est*

*Nullum reprehenderis vitii, cujus ipse  
queas reprehendi.*

*Fædæres invidia est, et Authori interdum perniciofa.*

*Ex me discas, quid ingenui homines ferre non possunt.*

O rare discoveries ! such as a Parson said, *Amor res est bona*, as St. Austin saith: Perhaps you would convince me, that you have yet your Grammar by you, but all will not do.

*Inspicientes est discere non putarem, &c.*

Well, *Eris mihi magnus Apollo*, is right.

*De mortuis nil nisi bonum*, and all that follows it, was answer'd in my *Vindictæ* and *Reprimand* too, therefore I shall not answer now: Only, Are not those you Revile every 30th of January, Dead? Was not Dr. Owen Dead? who never swore to *Richard Cromwel*, as *Oliver*, his son, lately assured me: If I must, I will produce the testimony of Dr *Goodwin*, Mr *Jenkins*, about *Evangelista Quintus*; and also of Mr *Sydrack Symson*, Dr *Sander-son* and many others, whose little finger was thicker than my Loyns: We  
are

are better reconcil'd than you think for, except a few men that talk as you write: You tell me of one that said of me, *I was fit for Bedlam, but it was as the Quakers say, Good Company.*

Mr *Baxter* was a Prodigiee for natural and acquired Accomplishments, I never doubted, only he wanted the culture of better Education; he was a grave Man, of a sober life, full of life and motion, a hard Student, very Zealous, and of a Publick Spirit, one of the gravest Preachers upon Earth, which pleas'd me well; and I more believe he was a Good Man, than that *Origen* or *Tertullian* were so.

*But the Quakers will (say you) take Advantage of my comparison between Baxterianism and Quakerism: that I suppose pleaseth you, why complain you if so? but others will see where they are going; whose Cure I hope and see, and could tell of great instances of Great Men already, were it convenient; I expect no cure of Quakers when others made a comparison between Baxter and Bellermine: No doubt Papists triumpht, What then Protestants Reformed.* Be-

Because we are often twitted about  
 some mens exprefing themselves in  
 thefe points, particularly Mr. *Stepheard*;  
 I declare I am well affured, that the *Sin-  
 cere Convert* was never wrote by him;  
 he gave this under his own hand to Mr.  
*Giles Fermin*, and told him, *He never  
 ſaw it but once, and never deſired to ſee it  
 more*; this Mr. *Fermin* in cenſuring  
 that Book, and Mr. *Baxter's Saints  
 Reſt* and other Tracts, with great  
 depth of judgment hath told the world  
 I alſo with them, diſown Dr. *Criſp's*  
 wild, unſafe, unſound expreſſions, and  
 as it is a trouble to me, ſo it is to others,  
 particularly ſome Worthy Congrega-  
 tional Divines, that ſome men, who  
 ſeem to plead our cauſe, have dared to  
 be his Advocates: How odious is it to  
 hear ſome men, when reprov'd for  
 idle-walks about buſineſs Lords Days;  
 to ſay, *Jeſus Chriſt hath kept the Sabbath  
 for me, &c.* and then cite Dr. *Criſp*;  
 why do not ſuch ſay, *Jeſus Chriſt hath  
 kept the ſixth ſeventh & eighth Command-  
 ment for them*, and therefore they may  
 Kill, Commit Adultery and Steal; ſuch  
 may as well ſay, *Jeſus Chriſt entered*  
 into



into Heaven for them, and that is enough, tho they never go there; we are content with Mr. *Bolton's* way for Distressed Consciences, Dr. *Sibbs* and others, without the Doctor's Wild Phrases.

But O wonderful! you have some verses out of *Ovid* too, but still mistaken

*Quo me fixit amor, quo me vehementius ussit.*

Whether the Printers mistake or yours, is a query with me, for the next verse which must be yours not his, shews what you are.

*Hei mihi quod Amor non sit Medicabilis Herbis.*

This strongly proves what you say, *Fools will be meddling*; I suppose you learned it not out of *Ovid*, but your Grammar, at the end of Syntaxis; look, if you have it, you shall find it thus.

*Hei mihi, quod nullis Amor est medicabilis Herbis*

Thou art not able to scan a verse is evident, that took *Quod--s* to be a spondee, when both short; now how

might

might I triumph had I but the tithe of thy Brutallity.

Seeing you love *Cato* so well, I will direct to some choice verses, and suitable ones too, as well as I can remember, without Books by me.

*Virtutem primam esse puta compescere Linguam.*

Had you remembred this and the next,

*Rumores fuge, ne inciipas novus Author haberi.*

You had never Printed your false stories of *Box*, &c:

*Fistula dulce canit, volucrem dum decipit auceps.*

You flatter the Church of *England*, smile in her face and cut her throat.

*Nam sine Doctrina vitu est quasi mortis imago.*

There is for you Sir !

Now for some choice Sentences in Prose ( *Erasmus* if you have learn'd so far ) instead of your dull ones.

*Si male dixeris pejus Audies:* That you deserve tho not have.

*Bete sapiunt, et Quercus concionantur.*

The

There is for you and the People;  
now for his Eccho's

*Quid agunt, qui ambiunt Sacerdotium?  
Otium, non felix si boni Literis? Eris.*

Now for some Proverbs, *Ne sutor  
ultra Crepidam*: Had G. Fox, the poor  
Shoomaker, and you, thought of it,  
he had not set up for a Preacher, nor  
you for a Poet.

*Ante victoriam canis Triumphum*;  
be sure play the fool no more that way:  
*Omnium horarum homo*: for the Church  
of England and the Quakers, at the  
same time too? There is your man for  
you: *Afinus ad Lyram*: W. C. at the  
Poets.

Now I have stockt you, How often  
will you throw out these sayings? I  
have read them in *Erasmus Adag.* and  
else where.

You are coming on as a precious  
Youth among Friends; *Sam: Fisher*,  
or G. Fox cannot go beyond you for  
Lying, in loathsome phrases, and hom-  
spun Sentences: Suppose I should, in  
your words, charge you as falsely as you  
me, Forty times, *about Box or the Mad-  
house, &c.* would you not ( and all the  
world

world with you ) say, *I was a most Impudent Rogue* : Suppose I should say,

*You crackt brain; Mad man, in no degree Compis Mentis; you measure your own Corn by anothers Bushel ( Learnedly Exprest ) You Cur, you Yelping Cur, you make my worship smile ; remember the Proverb about your charge of Amorous Passions, &c. the old woman had never sought her Daughter in the Oven, had she not been there her self: Remember how you were condemned for an Assassinator, and are shortly to be hanged : You got loose lately from a Mad-house, remember what you endured there : You were whipt about London-streets for cutting Purfes, as all know.*

*You Dunce and Blockhead, that write of Latin in Prose and Verse, and understand not a sentence of either : You deserve to have your bones broken : Do you hear ? Goodman Goose, Goodman Woodcock, you ought to be thankful that I am so favourable to you : Away you Blockhead, to talk against the Dissenters ; I could answer you if I saw fit ; you deserve a kick o'th' —*

Or suppose my Book bore this Title;  
Th<sub>2</sub>

*The London Wise-aker, Crack-brain'd Apostate maker, proved an Apostate, about his Numseul, being a joco Satyrical return to a tale of a Tub, emitted by a Reverend Conformist :*

How should I expose my self instead of you, as you have done your self in stead of me ?

Who shall believe such shameless infamous Libellers, as B. C. and W. C. Brethren in Iniquity ? Had you served some Men so, they would have ruin'd you both ; but you have done it your selves, as to your Reputations, &c.

I advise you read a Book over before you answer it, and if you have not so much wit as to speak sense, have so much wit as to be silent.

The great Dean, *Thompson* of *Bristol*, I remember once in the Church, asked a Boy, before all the Congregation :

Quest. *Who made the Catechism, call'd Man's Chief End ?*

Ans. A company of Perjur'd Presbyterians.

Quest. *What did I do with one of those Catechisms that that Prodigal Fellow gave ?*  
( *That was Trepidantium Malleus.* )

Ans.

*Answ.* You tore it in pieces, and trampled it under your feet: (*He did so in the open street.*)

*Quest.* What say they of it?

*Answ.* Oh that it is a most Heavenly Piece, &c.

*Quest.* But what say you?

*Answ.* They tell of the Trinity: — Distinguish between Justification and Sanctification, &c.

A Curate of his Preached on the 30th of January, on that Text, *He stilleth the Madness of the People*: On went he to work, to prove, *The People of England were a mad People, in that they chose mad Representatives to sit in Parliament; and he would prove they were Mad, in that they voted against the Succession of his Royal Highness the Duke of York; in that they sent for and committed to Prison his Majesty's best Subjects, particularly one now present (Mr. Thomson) &c.* But, said he (as you to your Readers) You will say, this is a mad discourse; if I am Mad, said he, I am sure you cannot say as Festus to Paul, Much Learning hath made me so; the People smiled, and said, No, they would.

would clear him there You Sir, write like one, if you are such, I also, and all that read your book, cannot but clear you too in that point.

It is too large here to tell the world of the manner of Mr. Keith's Convictions, of a Meeting in England, in Pennsylvania, &c. he hath done it.

Now, That it cannot be charged on him, That ever he denyed Christs Body in Heaven, &c. which the others did; & Curtis in Redding now still doth, Owns no Christ, nor Heaven nor Hell without him, &c.

Can it be imagin'd, W. Penn and G. Whitehead had not appear'd, when G. Keith call'd a Meeting at Turners-Hall, had they not known they were guilty? How many vain pleas were there to excuse their Non-Appearance?

I forgive you from the heart, for these Abuses; but were I Quaker, and you had so abused me in Print, perhaps I had made my *Fleſhly Arm* to have smitten thy *Outward Man*.

I thank you for the kindness you have done me, Slander is sometime the greatest, that makes all, even Enemies,  
to

to Pity, and Pity paves the way for Love: and I suppose, your story about the Presbyterians, & the Lords Prayer, no one will believe for my sake; they that object against the use of it say, what I suppose you cannot answer.

It was made under the Legal Dispensation; that is, when Circumcisions Sacrifices, &c. were in force: nothing in it is explicitly asked in the name of Christ; if it be the Laudable custome of all the Churches to conclude a Prayer, or Grace, if never so short, with a *Through Jesus Christ our Lord*: Is this form proper for us now? *Hitherto you have asked nothing in my name, (implicitly) sure, what you shall ask the Father in my name (explicitly) you shall receive; after this manner pray you,* Ties to things, not words; Say thus to such a man, saith the Master to the Servant, He doth his business, though in other words; I will not say, whether the use of it be a matter of Liberty which lies between Sin and Duty.

Be so wise as not to *Talk of your Churches kindness*; I was once to be Tried on the 35th of *Elizabeth*; one  
was



was then questioned for saying, *the Bible was good for nothing but to make men humourfome, that he received the Sacrament in Spain as well as at Bristol, where they pleased for him; that the Communicants in their Church, lookt like a company of Geese that were to be cram'd; that he had nothing to do at Church but to see fair Women;* when this was heard; many were in a rage for questioning this Gentleman about fuch things as these, this was no Fanaticism, and believed that it was Spite, not Zeal, in their Brethren, that put some on complaints, which they found true.

Well, Mr. Jacobite (for all observe you deny not this, though you do your being a Church Arminian or Laudencian) - I pray remember what your friend Mr. Penn, wrote to *Pensylvania* of Mr. Keith.

*I am sorry any should quarrel with Honest and Learned G. Keith; my Love to him, let him enjoy his Principles; he shall want no encouragement from me, for I love his Spirit, and honour his Gifts, and peculiar Learning, Tongues, Mathematicks and Platonic Studies; yet to please*

please others, Mr. Penn play'd the Proteus, and Excommunicated him in London, with such Zeal or Fury, that he said, He knew not whether he Sate, Stood, or Kneeled ; yet had so much wit not to prophesie against him, as he blasphemously and wickedly did against others, which came not to pass, therefore Mr. Whitehead hath done that in these words,

*Thus saith the Lord, Thou hast poured out great reproach and contempt upon my Servants and People, I will assuredly pour out great contempt and confusion upon thee. Yet we hope he will go to the Grave in Peace, as did Thomas Hicks.*

You Mr. Wicked Churchman, who are such a Lying Historian, cannot you set up too for a Lying Prophet, and be talkt of as such, with Mr. Penn, and Mr. Whitehead, your dear Friends?

If it be objected by my Readers, why I have not been less facetious in dealing with my Adversaries, I have answer'd to it in other Books, and shall only add, *Some think to give always grave answers to ridiculous Persons and Things, is to make the answer ridiculous too.*

Well

Well, Sir, To draw to a close,  
 Whatever bad Properties I have ( too  
 many ) some say I have this good one,  
*To be easily Reconciled.*

If we fall out, we must fall in again,  
 I know no other Remedy amongst  
 Men, unless those that by a figure we  
 call so.

If you please to come to my Lodg-  
 ings, I am plain without a comple-  
 ment, you go no where where you can  
 be more welcome; and the subject of  
 our discourse you shall choose, not I;  
 an Amicable Conference or Silence  
 about these things as you please: I  
 have often said, It is not falling out  
 that doth so much mischief in the world  
 ( for that is to most unavoidable ) but  
 not falling in again.

If you signifie your Reconciliable  
 Temper ( for you seem to be too face-  
 tious to be malicious ) be pleas'd to let  
 me know *when, where and with whom*, I  
 may wait upon you and kiss your hand.  
*Anger, saith Solomon, Resteth in the bo-  
 som of Fools: I am not in the least di-  
 sturbed by what you have done against  
 your self, and for me Eventually.*

P O S T.

# Postscript.

**S**INCE this Book went to the Press, Mr. *Keith* hath witten a *Just Vindication*; and his long promis'd and long lookt for Retractions are now in the Press, and to them I refer *W. C.* and his Friends the Quakers. I declare I never read, nor never will, Mr. *Keith's* former Books, nor dispute what he meant by this word and that; for I stand by him no farther than he by the Old, though late Exploded Doctrines of Christianity: The Author of the *Snake in the Grass*, this day hath Learnedly appeared in his Vindication, against Mr. *Ellwood* (a Quaker) The Title of this Masculine Tract, is *Satan Disrob'd*, where he tells us, Imputed Righteousness, when examin'd, was In putted Righteousness: *Men need not seek to Jerusalem to Christ's Blood*, Quakers have Printed, *Ellwood* says,

says, *it was a mistake of the Printer too,* for whoever did go there to seek his Natural Blood shed; he says, they condemn them that plead for an *Outward Sanctification*: Who of us ever said, Sanctification was an outward thing: a great Preacher among them on *Jo. 14* said, *In my Fathers house are many Manchetts,* he applied it *White-bread, Fine Provision was in God's House*: yet all was by Inspiration: One Printed, such a Friend was *Meeker than Moses, Stronger than Sampson, Wiser than Solomon, more Patient than Job, Harmless and Innocent as Christ himself*; That some pretended to come beyond the *Outward Christ, or Jesus*: That *Isaac Pennington* wrote to the Jews, and never names the *Outward Christ*, but the *Light within*: That they have condemned going beyond *Yea and Nay*, and attesting God to any thing, and made such things Oaths, yet now have consented to this Form, on the *Parliaments* giving them this favour, *In the Presence of Almighty God, the Witnesses of what I say*: As the Lord Liveth, they said was an Oath, yet denied, *W. Penn* swore,

I swore, when he said, *As sure as the Lord Liveth*, because the word *sure* was added, which made it the Higher : Read p 45, 46. about *Penn's* Prophe-  
 sic of *Thomas Hicks*, what *Lyes* and Folly was used to secure *Mr. Penn* from being a False Prophet, which no man can do, and this will be a stain and curse on his name : He names *T. Curtis* and others, that deny, or will not own, what *Penn's* followers are forced to say after *Mr. Keith*. — This Ingenious Author (on whom our Conforming Episcoparian flings dung as well as on me) became once more an Advocate for *Mr. Keith*, who is his Intimate and Correspondent, *That nothing but Conscience induced him to this Change, it being against his interest in the World, &c.* They tryed *Mr. Keith* in *Pensilvania* for his Life, about his Doctrine, and no doubt had put him to Death, had not his Majesty at the nick of time sent over a New Goverrou, *W. Penn* then Abandoning ( the world too well knows for what ) they there sent out warrants to seiz Printers and Publishers of Books against them. He tells

how

how Mr. *Pennyman* left the Quakers because they would not in *London* proceed against Friends for *Lying, Deceit, Uncleaness*, that was fully proved against them, whilst they would continue in the *Unity*: He proves *Cressius* the Dutchmans History of the Quakers very lame and defective, as about *Burroughs's* Sufferings, when the quite contrary was known, that learned Man was too credulous and believed their Lyes and publisht them: The Whoredoms of *Arctur* proved; for which he fled, and here received; read in that Book.

I justify the late hand of God on my mind and Body, after many years ease in both: But was *Spira* mad? Was *Mr. Rogers* of this City so? Mr. *Travers* of *Cornwall* who pin'd away for a time? to name no others: Such as *B. C.* and *W. C.* who Lye, &c. as if without feeling, are not so safe as *Spira*, of whom Mr. *Perkins* hath spoken favourably, and given weighty reasons, and Mr. *Baxter* more in his *Christian Directory*; no Scoffers know what lie between them and their Graves: A

tempestious winds arise on a sudden on Marriners, who just before were in a Calm, and (it may be) at their Musick, which may not only toss them, but cast them away, and none can allay, but he whom the Winds and the Seas obey; so may an inward Tempest do. — Remember that of *David*, *Search me O God and know my heart*, &c. and that of *Paul*, *Examine your selves, whether you be in the Faith*, &c. for the best may say as *Heman*, *I am even distracted throug thy Terrors*; yet was he no *Mad Man*; None accused him of I know not what *Impieties*; neither doth my Conscience Accuse of such idle stories, that those men and *Mr. Sylvester* (like an old Quaker) have set on foot; none of which I ever saw, and they dare not face me: Is their cause good? They are Suspicious Commodities that cannot bear the Light,

It is expected when *Muggleton* is dead his Journal will be Printed also, and his Prophecies, as some Muggletonians tell; yet *Fox* and he damned one another as False Prophets times without number.